



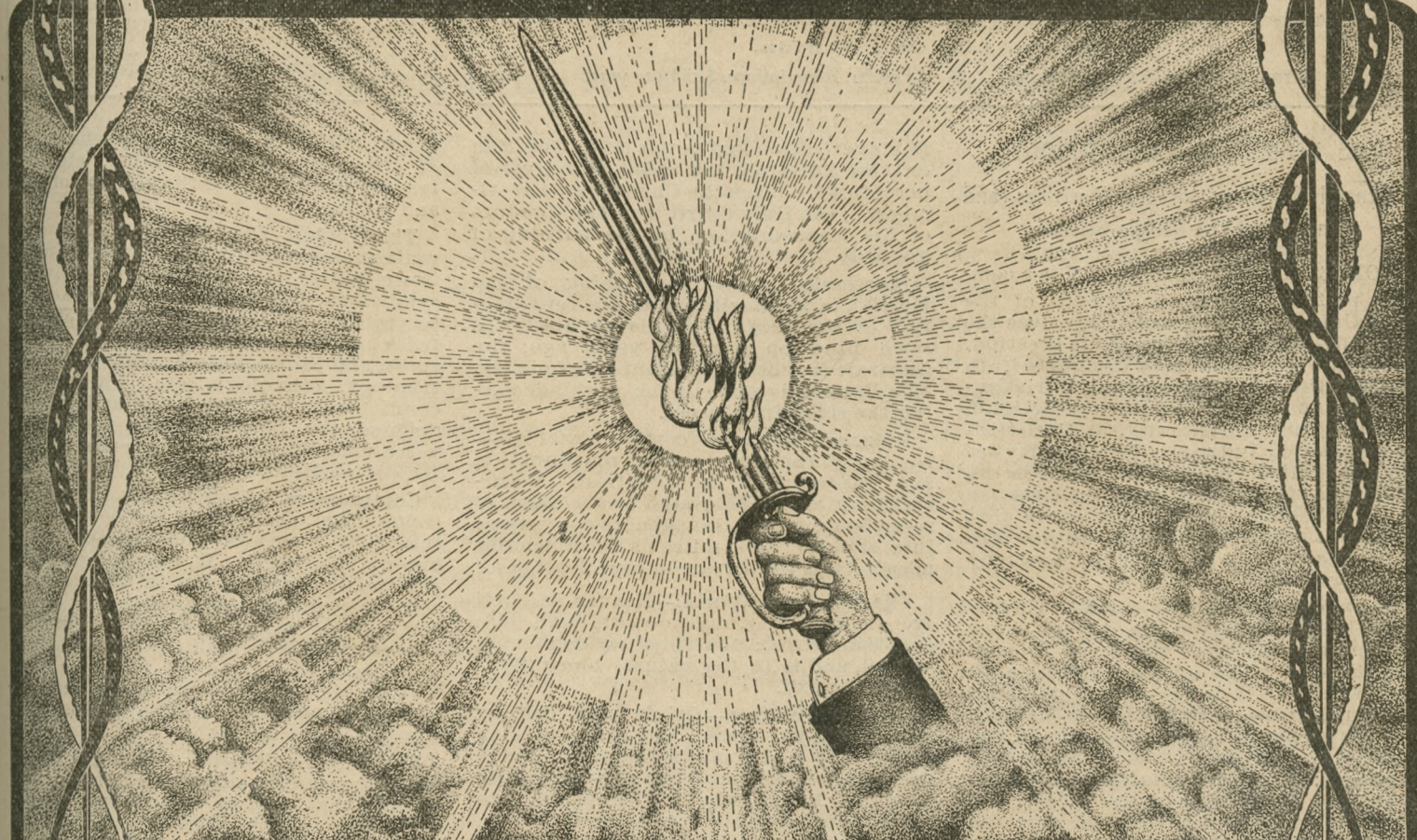
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life scientific theory of communism, but is but of life itself. It has not only the practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., MARCH 14, 1905. A. K. 65.

Whole No. 597

Comprehensive View of the Cosmos.

The Principles of Relation of the Astral Center to the Universal Circumference; the Functions of the Great Battery; the Moon and the Eclipses.

FROM THE WRITINGS OF KORESH.

THE SUN AT THE CENTER, comprising a solar limbus to the astral nucleus, is constructed upon the basis of a helix. Like the astral center around which it forms a sphere, it has a light and a dark side. Its axis is inclined to the circumference of the earth, or to the earth's axis, in the same proportion as, in the commonly accepted theory of astronomy, the earth's axis is supposed to be inclined to her own orbit around the sun. The sun having a light and dark side is the recipient of an influx of force from the dark circumference, or semi-circumference; while it is projecting from its light side the force or energy of light, to be focalized, in its projection through atmospheres and spheres of energy, at two points; making in all three distinct suns—one for the highest atmosphere, one for the middle atmosphere, and one for the third, last, and outermost atmosphere. The last one focalized is the one which shines in our own circumference, and is visible to the natural eye.

As the astral center revolves upon its axis, its projections from its photoic side being focal points from this side, must necessarily move in orbits around the astral nucleus. The peculiar relation of the astral axis to the earth's circumference, and therefore to the orbits of the projected suns, causes them to move in spirals, north and south, determining the seasons. As this motion is as if there was a process of winding, like the winding of a thread upon a bobbin or spool, or like wire upon a piece of steel as in the magnetic battery, the Greeks called the sun, *helios*, to wind in spirals.

The sun in its relation to the earth is nothing more nor less than a great compound electro-magnetic

battery, generating distinctively six primary energies; namely, light and heat, one pair; electricity and magnetism, the second pair; and levity and gravity, the third pair. These are respectively, in the order named above, photoic energy, caloric energy, electric energy, magnetic energy, levic energy, and gravic energy. These energies are merely what were material substances, reduced to their most subtle solutions. Though they are energies, and substantial—composed of what had been atoms of matter—they are no longer material, but spiritual. If an atom of matter is destroyed as an atom of matter, it at once becomes the spirit of that quality or kind of matter; and while just as substantial as before, it is no longer material.

The moon is a gravo-photosphere of the seven metallic planes or spheres comprising the earth's outer rind, generated through the relation of the astral center to the circumference, with the action of these upon and passing through the five mineral crusts and five geologic formations, and the water of the earth. The moon, then, is a modified reflection of the earth, mirrored by the action of the sun's energies upon the twelve foundation strata, and forming a complex gravo-photosphere in the heavens. In looking at the surface of the moon we merely see an outline of North and South America, Europe, Asia, Africa and Oceanica, with the islands of the sea, and the oceans, and waters of the earth. The earth (moon) is viewed from its northerly aspect.

As the astral nucleus projects his light in the form of a circle, or in a circular radiation, so that any unobstructed reflection would assume that shape, it

would give the general form of a cone, with a large base and small apex, to the outflow and the inflow or projection and return of the photospheric radiation and convergence. The lunar gravo-photosphere is not the direct reflection of the solar energies, as related to the concave metallic shells or strata of the earth's circumference. It is a complex reflection of all the metallic and mineral surfaces, with the land and water surface of the earth. The moon's light, then, depends upon the closing and opening of the circuit of the solar helix.

One of the primary laws of the science of KORESH, and the determination of the principles of the Koreshan Cosmogony, is antithetical generation and correspondence. Involved in this law is the fact that everything in the universe must necessarily have its opposite. Light cannot be generated without at the same time and place producing darkness. If we examine the solar spectrum through spectral analysis of a critical test, the dark lines of the solar radiation are distinctly manifest. *Per contra*, if the dark side of the sun is analyzed, the light radiations may also be discovered. The dark lines observable through spectral analysis are denominated Fraunhofer's lines—so named because of their discoverer. From the dark side of the sun, scotoic (dark) energy is projected from a focal point or nucleus, the same as on the obverse side the photoic energy is projected. This dark energy passes out from the apex of the cone, towards its base—radiating to a circumference which it strikes, breaking its direction or refracting and converging to a point or scotoic (dark) nucleus. Solar spots are the result of scotoic nuclei passing across the sun's disk and casting their shadows upon the solar surface.

An eclipse of the sun or moon is the result of the passage of the conjunction of a photoic nucleus, with a scotoic nucleus. As both nuclei are circular, in crossing each other, the form of the shadow—or cutting off—or opening of the circuit (stopping of the current) cuts off the generation of the light, and the consequence is an eclipse. An eclipse is nothing more nor less than the opening of the circuit of the great physical electromagnetic battery. This operation in the physical, has its correspondence in the anthropostic (human) conjunctions (openings and closings), by which we have those changes in human progressions and retrogressions, dependent upon the coming of the astral and solar men who mark the greater revolutions in all human affairs—when in the end of dispensations, like the termination of the Jewish age, we had the manifestation of that "bright and morning Star" (astral nucleus), Jesus the Christ, from whom proceeded the solar photosphere shining through the Apostles and Disciples of our Lord.

It is only through the great law of correspondences,

or by the great system of analogical reasoning, that the exact truth regarding Godliness can be arrived at. Koreshanity has this system in its perfection and therefore the keys of knowledge, which doctors of law, doctors of divinity, and doctors of medicine have taken away and so effectually hidden that they themselves are unable to find them.

RE-EMBODIMENT AND REINCARNATION.

The Terms Designating Different States and Qualities of Life Distinguished; Reincarnation Identical With Resurrection.

FROM THE WRITINGS OF KORESH.

WE SPEAK of reëmbodiment as the descent of the spirit into a new material form, with loss of consciousness to the spirit, and with no conscious knowledge on the part of the embodied organism, of any previous existence. We maintain that every personal organism is born into the world at the expense of a spiritual consciousness and entity, and that the law which governs the termination of a career in this life also governs the spiritual career. At the end of a spiritual cycle, which may be long or short, corresponding to the various degrees of longevity here, the spirit passes through that which corresponds to death; but the substance of the spirit entity passes through the male and female forms, and by the reproductive process into a new organism; but as before stated, into a formation unconscious of previous existence.

The changes of state, which may be either progressive or retrogressive, involved in reëmbodiment, continue during a dispensation or age—at the end of which there is a reawakening to the complete consciousness of all previous existence. In such an organism the power of death is destroyed, and the personality has reached the reincarnated manifestation. In other words, the individuality, identity, and personality, have reappeared in that form which, having overcome death, may pass into the higher spiritual or heavenly world by an incorruptible process. This body we denominate the reincarnated body, in contradistinction to the mere reëmbodied manifestation.

The ripening of the fruit of this dispensation or the manifestation of the grand natural man, must have a head, just as the individual body depends upon its head. The fruit of this age is the divine kingdom. The divine-natural kingdom is the man in his greatest natural form. This man cannot exist without a natural head. The celestial kingdom has its celestial center and derives its potency from this center, as the material circumferences of the physical kosmos derive their forces from the physical sun, which is the nucleus, center, or head of the kosmos.

The spiritual heavens or spiritual world has its spiritual center; and the natural world, or the natural man in the form of the divine kingdom on the earth,

has its natural head. From this natural center it must receive its baptism for its present life. The order of the new life must receive a new respiration. That respiration will come from the theocrasis of the center of a body which, through the baptism to come, will dissolve at will, passing through such incorruptible dissolution. In the successive order of being or growth, there is a special division of time and state marked by seven distinct centers of development. This is not only true of the universal man in the successive order, but it has its exact correspondence in the progress of development defining the individual gestation.

The vidual human body passes through seven distinct stages of successive development, depending upon the manifestation of seven centers. At the end of this period of gestation the entire organism comes into a renewed activity, each of these centers attaining to an independent office, distinct from the previous one depending upon its maternal environment. It is the same with the grand Man who passes through his seven stages of progress during a period of twelve cycles of time—the period of Mazzaroth, or the Zodiacal period of twenty-four thousand years. The seven periods of gestation are so many church conditions, upon which the gestating kingdom depends until, at the end of the grand year, the new kingdom comes to its birth. The kingdom then separates itself entirely from its old maternal or church environments, and comes into its seven independent functions—each of which depends upon its own center of function. These seven degrees of the new order or new kingdom are the seven churches with their seven angels. In the midst of these seven is one like unto the Son of Man, who by his theocrasis will baptize the race and bring the new kingdom to its birth.

As the law of analogy demonstrates that the fruit cannot ripen without the forces from the physical sun, so there cannot be a ripening of the anthropostic fruit without the spirit or forces from the anthropostic sun; the energy of which must come from material combustion at the anthropostic center.

Government Depends Upon Leadership.

FROM THE WRITINGS OF KORESH.

GOVERNMENT depends upon leadership; social order depends upon genuine service, not leadership. Official capacity is a function of government, and those exercising official function are the rulers of the people. In the perfect social order there is no rulership, but merely the capacity and power to exercise self-control. The Government of the United States was founded upon the idea that man was entitled and capacitated to govern himself. It was the outgrowth of the conviction that all men were born free and equal. This, however, proved to be an ideal conception to which those who framed the government were not ripened, and is illusory so far as its practical workings are concerned; for incorporated in the very framework of the system was the principle of disfranchisement and slavery.

New Century Studies and Reviews

Lucie Page Borden

THE DINOSAUR MAKES ITS BOW.

The Monster Amphibian Restored in Skeleton, Greets the Public; Extinct Species and the Voice of the Past.

THE ENORMOUS skeleton sixty-seven feet long and sixteen feet high, now displayed in the Natural History Museum, is that of a dinosaur. For the moment it is the chief attraction in New York, or perhaps it divides the honors of the metropolis with the statue of Aphrodite attributed to Praxiteles, at the Art Club.

The complete skeleton of the monstrous amphibian has been mounted; and on a recent Saturday, a tea was given under the shadow of the creature that lived perhaps millions of years ago. There were five hundred guests invited, and their sensations as they ate and drank under the mighty bones that showed a form of life now extinct, must have been tinged with awe. The mystery of creation was there before them. Whence came such forms of life and why are they no more? A dinosaur tea as a social function cannot be divested of its importance. It celebrated not only the opening of the new hall in the Museum, but the first appearance in the world of the fully mounted skeleton of the prehistoric reptile known to science as the brontosaurus, or the "thunder saurian."

Here it stands, a great quadruped with vertebrated tail thirty-one feet long, a mild-tempered, grass-eating creature, by whose side the elephant is but an infant and the mastodon a mere child. It had none of the propensities of its smaller cousin, the carnivorous dinosaur, whose lance-shaped teeth are seen ready for mounting on a table close by, on the right. The great dinosaur was not found intact. Two thirds of the skeleton were found in central Wyoming; the other third has been restored, partly from natural bones from another spot, partly from knowledge of the structural anatomy of the saurian.

This specimen of an extinct genus has something to say besides the mere facts of its structural peculiarities. It stands for an idea which is this: There is evidence to show that in the animal creation there were species now undreamed of; and in the animal world at its head stands man. There is evidence in that extinct monster that different types appear at various epochs. Then why is it not reasonable to believe that a different order of manhood has existed in the past?

The mastodon and the dinosaur are no more; but in the circling order of the centuries, the same series of mental events which produced these manifestations will again bring them to birth. The order of life seen in the world today in the shapes of ordinary men and women, is incomplete. Nobody is integral. The individual is wanting. Then why not expect the undivided being to come in the future as he has in the past? The same

man who was made visible in the person of the Lord Jesus will be visible in the integral personalities of whom he was the Progenitor.

The law which provides for the conservation of energy is in operation in the animal kingdom. The existing types disappear and others take their place in regular sequence; yet nothing is ever lost. Tennyson cries out against Nature, whose aims are so obscure, whose types are seen no more. The love that provides for the reappearance of the extinct species in their order, is to be seen in the reproduction of the same kind of being who was seen at the beginning of the Christian era.

So the dinosaur has its message for the men and women of this generation. It is a voice from the past; and in its stentorian tones there is nothing of obscurity. Thousands of persons are flocking to see its huge shape, but how few will realize that it is a means of enlightenment in regard to human destiny! The lessons of life are written large in the visible creation, but it requires the mind which has involved the universe in its previous relations to give the key to its characters. The Sons of God will inherit the earth because it belongs to them. They will unfold from the mind that has grasped the universe in its entirety.

The brontosaurus has its own mental capacity; and between that and man's, there is no wider gulf than that between the ordinary person in the undeveloped state and the Son of God, who is the completed being, the final link in the chain of evolutionary progress. The little quadruped browsing off herbs in its sequestered pasture is in no danger from the howls of the spotted panther; but time was when no cattle were safe. All that has changed. The advance of man in the civilized arts has been attended by a complete release from his old foes of the wildwood. The reindeer draws his sledge, and the horse is harnessed to his chariot; but the dinosaur speaks of a different order of civilization, as well as of a different order of thought. When its huge bulk disported itself in the marshes according to the realistic picture close by the ancient bones, there were more creatures of the same kind. It was not alone. Many remains show similar characteristics. So one may infer that the mental life of its age had qualities distinct from those of the present day.

The dinosaur is representative of something large and grandiose. Its contemporaries must have been of such lines of thought. It was not fierce but gentle. It seems to speak of better characteristics in the persons who lived in its day, than are found in this. Perhaps "there were giants in those days"—men of great stature in the mental world.

Pour out an oblation to the beautiful spirit which chooses its Messengers from the lowly and meek.

Some people are always pulling themselves up by the roots to see how fast they are growing.

Department of Astro-Biology

Rabon Adonoseperi

ORDER AND SUCCESSION OF THE AGES.

The Zodiac Divided Into Four Principal Parts; the Principles of Ascent and Descent of the Gods and Humanity.

WHEN WE NOTE the constant succession of light to darkness and of heat to cold in the physical cosmos, and of the varying expressions of love and intellect in the great world of humanity, marked by the ceaseless rise and fall of the sun in the performance of his annual and diurnal motions through the Zodiacal belt of the heavens and across the Zodiacal signs in the earth—the question that involuntarily rises to the surface of the mind and which finds expression in tireless and ceaseless research, is the relative and specific value of the Zodiacal signs and constellations in their gradations of ascent and descent.

The ancients were wont to describe the inhabitants of the nether world as beings who walked on their heads, and who from this point of view, surveyed the gods in the far distant celestial realms. It is even customary at the present day to speak of the man whose conduct conforms to the world's standard of virtue and of moral behavior, as an "upright man," and also as a "square man;" and it is therefore no difficult matter to realize that as Aries and Libra constitute the standard and level of perfection in all spheres of mental and physical development, that the fixture on this degree of altitude of Cancer and Capricorn, the complements of the square, must be attended on the equator of humanity, by the expression of the highest degree of perfection in intellectual attainment, moral conduct, and physical beauty, which must slope away gradually to the northern and southern extremes of imperfections, which constitute the circumference of human life; accompanied in the physical cosmos by light and temperature at the equator, and fixed darkness and cold at the northern and southern extremities of the earth—these conditions constituting fixed gradations in space, and the elimination of the degrees of light and darkness which fall on the earth in cycles and which we denominate time.

It is only when the solstitial signs depart from the level of the balances that the climatic conditions begin to undergo their changes, and humanity in its descent loses its faculty of equilibrated locomotion, coördinated with the variations of light and darkness and the consequent inception of time in lieu of spacic gradations. It is a fundamental principle in Koreshan Science that there cannot be a going down without a coördinate going up; and it is obvious that if the body of humanity declines and disintegrates, the Gods in their spiritual degree, must ascend and congregate. With the Gods we must always associate the idea of light, fixity, and unity; with fallen humanity,

that of darkness, separation, retrogression, and progression—for in order to counterbalance the fall of man from the level of integrity, there must in degrees of time, be a coördinate rise and return to the point of departure.

The world of man, like his correspondent the physical cosmos, is the field for the exploitation of two forces—Deity, light, and intellect on the one hand; the devil and satan, darkness and the desire nature, on the other; and the cycles which mark the duration of hostilities we term time; and the spacic condition which succeeds the close of the battle we may denominate the time of peace. Deity employs the brain and intellect of man in his contest with the devil; and through this medium instructs him in the science of upright walking—a first conjunction between the two being brought about by the upward desires of man to become a pupil; the devil on the other hand, seizing on the downward tendencies of man's desire to subordinate intellect to lust and greed, inverts him and employs his lower extremities in his efforts to oppose the Gods. In a word, he instructs man in the art of kicking.

There are thus two kingdoms which, in order of time, are equally divided in their expression, and whose field of manifestation is space—the earth and the physical body of humanity. The cardinal points mark off the ages, seasons, or hours in the grand cycle of the sun's precession, during which either intellect or desire is predominant. Each age has a period of cadency or falling away, denoted by a Zodiacal division. In order to realize the specific value of each division in terms of ascent and descent, it is necessary to remember that the rise of the Gods is coördinated by the fall of the devil; and the rise of the devil, by the fall or retirement of Deity. The close of the reign of darkness is denoted by the transit of sun in Aries across the cadent Pisces. This marks the capture of the feet by Deity, the marshaling of the ultimates of humanity who tread down the desire nature, which becomes the basis or pediment for locomotion.

Here the Golden Age is inaugurated, and continues till the sign culminates on Capricorn. Here follows the transit of the cadent Sagittarius, marking the fall of the Golden Age and the commencement of the Silver Age, accompanied by the decline of the sun in Aries from the zenith—a first premonition in space or the outer world, of the advent of darkness; and accompanied by the appearance of the silver moon, indicating corporeal desire, who commences her ascent from the nadir. The first appearance of the moon, obscured during the Golden Age, is the sign of disjunction in the world of humanity. The decline of the sun denotes the going down or absorption of the spiritual degree of Deity into Nirvana, and a corresponding precipitate of the physical into hell or the nadir, the womb of humanity. Therefore the rising moon which owes its objective existence to the declination or declension of Capricorn and the ascension of Cancer from the level of the equator, is a first sign of the decay of natural humanity, the birth of desire and change, accompanied by the de-

cline of intellectual power. Here gradations of space begin to yield to gradations of time, and the first shade of night is cast across the equatorial level.

The transit of the cadent Virgo by Aries denotes the close of the Silver Age and the beginning of the Brass Age. The sun has dipped below the horizon, and the era of twilight is inaugurated; good and evil, intellect and desire will during this age, about equally balance each other, for the moon has risen to the level of Aries the head, and has attained her first quarter; and as the sun approaches the nadir, her beams cast a cold and uncertain light, as the night of fallacy and evil falls on the declining world of humanity; her light is waxing.

As the sun in Aries culminates on Cancer, the moon reaches her full, and the power of Satan has attained its zenith. Humanity is standing on its head, and the Gods in their descent into the race have fallen into the womb of humanity, and once more the world becomes impregnated with the seed of Deity. This marks the sealing of man by God, denoted by the moon already waxed. In order of graduated time, space has now reached the inversion of pole and annulus in its departure from the fixed level of uprightness. Light has become esoteric and darkness mantles the earth. It is the triumph of the senses over the intellect, and the submergence of humanity by the sea of fallacy.

With the transit of the cadent Gemini by Aries, the Gods inaugurate their ascent through a central channel in humanity. The coördinate transit of Sagittary by the moon marks the waning of her light; darkness creeps over her face, and her radiations change their quality. The Iron Age is ushered in; lust and fallacy vie with each other for ascendancy; and as the moon transits Scorpio, death with all its attendant horrors holds entire sway. With the culmination of Aries on Aries, the first beams of the Sun are radiated above the horizon. It is the signal of the rebirth of Horos, a first glow of the warmth of true affection dissipates the chill air of the morning, and the light radiated illumines the landscape; but the mists of the morning obscure its full brilliancy. The moon meanwhile has entered Libra. Fallacy and truth are being weighed; and as she enters Virgo, the bowels of the earth, she commences her final quarter. The transit of Aquarius marks the recreation of the Golden Age, coördinated by the entrance of the moon into the heart or interior of the cosmic man, bringing about her complete occultation during this and the succeeding period of Cancer.

This retirement of the moon, caused by the return of Cancer and Capricorn to the level of Aries and Libra, signifies the cutting off and imprisonment of the desire nature, and the full expression of love as light and wisdom manifest in the external world. It is the capture, marriage, and embrace of space by time, and the return of the errant Gods from their wanderings in the obscure regions of the invisible heavens. This involves the absorption of the lunar personality and the higher love principle into Leo, the house of the sun; and its projection as the sun in Aquarius, or light in its esoteric manifestation as upright locomotion. Here

degrees of time give way to degrees of space, and wisdom becomes manifest in the fulness of its power. In this manner the precession of the sun in Aries through the Zodiac, and the rise and fall of the moon due to the declination and inclination of the solstices, mark the evolution and involution of the kingdoms of light and darkness—the entire cycle of the grand year being marked by two periods in which gradations of space supplant gradations of time; and ten periods during which the degrees of progression and retrogression in the external world, are to be expressed in terms of time.

At the end of the Golden Age the decline of the Zodiac projects, as it were, a flight of seven steps, the summit of which is Capricorn, from which intellect descends; the foot being Cancer, up which the carnal desires ascend—the central step being the point at which a weighing-up and trial of strength takes place and conversion of the two forces in operation.

The period of darkness in the earth is the time of impregnation, gestation, and labor caused by the descent of the Gods into the interior of the race. The time of light marks their birth, life, and old age in relation to their exoteric expression. In this way, the Zodiacal signs have their exterior and interior forms in the human organism, together with corresponding functions related to the constellations which form the time-markers denoting the specific function of the organism as a whole. More especially is this the case with Cancer, the northern division, known as the nadir, which corresponds internally to the stomach and womb, and externally to the breast. She is the lowest, yet the highest. She is hell or heaven, accordingly as she is exercising the maternal and timic function of gestation, or preforming her duty of suckling to the offspring born into the external light of space.

It is therefore obvious that we must associate the idea of ascent and descent with that of expression and impression, in like manner as the sun on his appearance in the east *descends* to the zenith and *ascends* to the nadir when taking his departure on the western horizon—although the reverse is apparently the case when viewed through the unillumined optics of pseudo-science. The sun in Aries when transitting Aquarius and Capricorn, is in the full power of his ante-meridian glory, which he manifests in the extreme ultimates of organic being, through the medium of the legs, the pediment of man. The moon, meantime, is underfoot and regenerate man walks the earth her master; and she obedient to his behest, pours out from the exhaustless fount of her swelling breast, the pabulum that brings life and joy to all.

With Cancer, therefore, we must always associate the idea of the Motherhood, with Capricorn that of the Fatherhood of Deity—the former as constructive, formative, and affectional; the latter as impregnative and intellectual; and their relative functions in the human world must be determined by their degrees of declination and inclination to the equator. It is possible that Swedenborgians may object to this location of the north as the principal objective of the heavenly spheres, seeing that the Swedish seer in his writings, referred to this point as the abode of hell. It must however be borne in mind that Swedenborg spoke of the north in the spiritual degree, which relates to the affectional and desire nature. The spirit in its descent into the womb of humanity, attracted thereto through the exercise of the mortal desires, finds its outlet in the external world of mortal corruption, which in the present epoch, constitutes hell—the main body of humanity having declined to nigh the lowest depths in its descent into the nether regions.

If in the spiritual degree the north is hell, the south

must be heaven, light and wisdom; and what the semi-enlightened denizens of the belly of the north are awaiting today, is the descent of the spiritual south or the quality of heaven, into the physical body of humanity through the channel of the brain and intellect. The affections and desires of objective humanity must be corrupt or otherwise, accordingly as they determine downward to the flesh, attracting thereby the hells of the spiritual world; or upward to the spirit. At the culmination of the cycle a separation in both the spiritual and natural worlds must take place, which will draw a clear line of demarkation between these two tendencies; and in the external world, bring to a close the reign of time and substitute in its place a scale of gradation, in which the societies of humanity will be ranged in order, declining from the equator of light and wisdom to the northern and southern depths of darkness and ignorance. Degrees of ascent and descent will then be spacie, simultaneous, and fixed.

General Contributions

THE COMING OF THE DIVINE KINGDOM.

A System of Righteous Imperialism Must Ultimately Answer the Lord's Prayer; the Science of Universal Economy.

BERTHALDINE, MATRONA.

THE CHICAGO *Record-Herald* of February 19, heads an article relating to the imperialistic views obtaining in "Dowie's Zion," in this wise: "Overseer Speicher says the world must be ruled by absolute monarchs and beneficent trusts." Truly a wise saying. He says further: "There are good kings and bad kings, of course; but a monarchy being so much closer than a republic to the form of government to which the whole world must sooner or later come, is the thing we are going to strive for." Overseer Speicher, at present vice-regent for Dr. Dowie, speaks representatively for the "Alexandrian (Dowie) kingdom" which doubtless he regards as the most "beneficent" of trusts.

It is a fact that all Christendom has been praying for nearly two thousand years, irrespectively of its transitory and ever-varying political states, "Thy kingdom come; thy will be done in earth." The divine kingdom in earth cannot be rationally anticipated as obtaining in earth as a thing apart from a humanity *doing* the divine will, or "keeping the commandments." Hence, it is to be expected that the Inaugurator of the divine-earthly or Arch-natural kingdom will certainly not be found among men tithing mint, anise, and cummin, and forgetting "the weightier matters of the law," in their allegiance to the competitive system. The prime requisite of the legitimate heir of universal dominion is the possession of credentials endorsed by a genuinely proved science of the law and the prophets. The coming king must be able to demonstrate his right to the dominion of man's intellectual principle by becoming by rational, scientific methods, the focal point of all intellectual activities. The subjects of the divine kingdom must be animated by zeal that is according to knowledge, such having "added to virtue, knowledge." The word knowledge is from the Latin *scire*, to know; and the coming Sire or absolute Monarch of universal dominion, will be "the all-knowing One," poetically called "the Father of Lights." "They that be wiseshall shine;" and "the wiseshall understand."

The science of all the laws operative in the perpetual creation, recreation, and rest of the universe,

should be the crowning portion of the authorized heir of the kingdom. This knowledge should be found formed with him as his integralism,—a religio-scientific system of doctrine and life. As the thus accredited absolute monarch among men, he may be viewed as the infolded or least form of the empire of the universe. The physical universe is an organized system of co-operative, coördinate, polarized powers expressed by and in physical form and function. Man perfected in the science of his universal being is the infolded language of the living Word of the universe, and the ripe fruit of the Tree of Knowledge of good and evil, which is also the Tree of Life. This man, attaining as he does the amplitude of Jehovah's universal Fatherhood, being in command of the universal language of science, can by the voice of his personality, speak the words of spirit and life to men of understanding in the flesh—these men of understanding being amplified as such from the proceedings of the primary Word, the philosophic Man, the true lover of divine wisdom.

When this beneficent Man speaks to men as the almighty Sire, he appears to men of understanding as the heraldic device of the Almighty, the "Sign of the Son of Man in heaven." The universe is seen by the eye of the prophet as the great brain of the universal man, ever active in the involution and evolution of his holy seed, his God and Savior. Every element of this greater brain is a symbol of some one of this observant Man's eternal thoughts of truth which in the ultimates of his power, formulate themselves into his one primary idea—which is that of identifying all Israel with himself, in one all-comprehensive, perfect expression of all that is highest, holiest, and most glorious in his supreme thought of God Almighty, to be known as "the Word made flesh."

When all Israel shall be saved through their identification with their Shepherd and Stone, they will "arise and seek David their king, whom," says the Lord, "I will raise up among them." They will arise in the men of understanding, who represent in the world, "lost Israel" which, as to its reproductive order, has become wholly Gentile. Their visible identification with Israel will be accomplished by the Messenger of their original covenant with God, as established by Abraham. This Messenger will identify himself by scientific credentials, with the promised Shepherd and Stone of Israel. Of this heir to the theocratic throne, Isaiah says, "He shall perform all my pleasure." He is to be the supreme executive of the divine will in earth.

The Almighty takes no pleasure in the death of any man, but in the restoration of all Israel to the divine sonship. He will identify himself also with Elijah the Prophet, by demonstrating his science of all the functions of his office as such, by making known to men the Eloah, the divine wisdom of the law, emitting the light of genuine science through the service of Elijah the Prophet. It is for this Prophet to establish the model school of the science of the law; and in his capacity as its supreme scientist and schoolmaster, to bring us to the state or condition of the Christ, in whom the law is fulfilled by the application of the science of his being to life.

For its own self-government, this school elects its Prophet to be its King by divine right. In the exercise of his divine right he sets up the standard and institutes within the *alma mater* of his system, the form of divine Imperialism, destined to hold sway during the Golden Age of regenerate manhood. The form is indicated by its portrayal for our instruction, in the Cellular Cosmogony of the universe. It is most visibly mapped out in the glory of the visible heavens. "The heavens also declare the glory of God." In them we

find one glory of the sun, another glory of the moon, and one star differing from another star in glory. Each heavenly focalization is known to move with the minimum of friction in its own orbit, and each is glorious.

Scientific penetration discovers to us that the glory of each originates in and depends upon the harmonious relations of the sun and the moon. When in obedience to the laws of order they, in the fulness of time become one, an age is in order, in which there is neither the light of the sun nor of the moon visible in the sphere of the divine kingdom. In this sphere the Lord God giveth the light of the world to come, to all that call upon his Name. The science of this name, the Lord's new name, is given for the understanding of men, by the Custodian of the keys of the kingdom. The keys rest in the hand of him whose demonstrable right it is to sit upon the throne of universal dominion and rule the world in righteousness.

If Dr. Dowie, as "Elijah III," or any other man, can prove his claim to being the veritable Elijah, who is "the first and the last" and the only one of his kind in the universe, and who is the absolute "monarch of all he surveys"—a world waits to have him do it, for upon him it must depend for the science of life, which is the knowledge of the truth in its application to life for life. The culminating proof of his mission is necessarily the applied science of theocrasis, called by Orientals, "absorption into Nirvana," and by Christians, the "translation of the saints."

Whoever possesses the science will, like Elijah of old, pass out from this world alive in a "chariot of fire." The passing of Elijah was visibly marked by the falling of his mantle upon his ordained successor in his official functions, who served the school of the prophets, anointed kings, and ordained priests. Types and prophecies have a successive and a simultaneous fulfilment, and project in ultimates an all-comprehensive, all-fulfilling antitype, which leaves not one jot nor tittle of the law unfulfilled. Elijah the Prophet, scientifically identified with the Shepherd and Stone of Israel, will in his mastery of the forces of universal being, cause the universal wrath of man to praise him. Out of the great tribulation or ingathering of the tribes of Israel, he will formulate the holy City of Zion, from which the science of the law shall go forth. The City of Zion, or doctrine of the church with which the Almighty will make his final covenant with his humanity, will attract to itself the fulness of the Gentiles.

"The Gentiles will come to thy rising." When the Lord comes as the Sign of the Son of Man, he will be a sign unto the Gentiles. He will rise from the sea of humanity as the great Illuminator, as the Sun in its strength. The Gentiles constituting the progeny of Joseph by an Egyptian Bride, will see the rising Son of Man, their fulness of promise. In him they will behold their Shepherd King, the David of whom it was written, "I will make of thee my first-born, higher than the kings of the earth."

As the stick of Judah he was born a king, to be but despised and rejected by his own, who received him not. United with the stick of Joseph in the hand of Ephraim, become the fulness of the Gentiles, he rises from the dead to claim his own. He rises in the amplitude of Elohist power, to become the great Abrahamic Father of the multitude, the King of kings and Lord of lords. The powers of darkness will unite to set him upon the throne of the Most High unwittingly, because wittingly he is their over-ruling will. He wills that all men should repent of their evil ways and live; and his will shall be done in earth as it is done in heaven, of which he is the incarnate wisdom and the key of knowledge, the one "beneficent trust."



In The Editorial Perspective.

THE EDITOR.



THE INAUGURATION of President Roosevelt goes down in history as surpassing and eclipsing anything of like character in the progress of the American nation. A few weeks ago we witnessed the spectacle of the Senate endeavoring to rebuke the President for his radical policies; at the inauguration, manifold evidences of the great popularity of the Chief Magistrate were apparent. Today, the nation feels proud of him. The people feel that he is their champion, whose motto is, "A square deal for every man." The President enters upon his new term unhampered by promises to any clique, bound by no obligations to any party. He appears to stand above all parties, the President of all the people. In such a position, it is not to be wondered at that he has the unstinted support of the entire nation. His inauguration was made remarkable by the fact that for the first time since the American civil war the states of the South sent representatives and troops to attend the inaugural ceremonies, where men who fought under the Confederate flag marched with men who fought to save the Union from dissolution. Roosevelt, despite his attitude on the Negro question, has gained the favor of the South, as well as the support of prominent democrats. He was elected, not by the republicans alone, but voters of all parties supported him. The inauguration of Roosevelt stands in violent contrast with some of the inaugurations earlier in the history of the nation. There was nothing of the Jeffersonian simplicity and crudeness at the Roosevelt inauguration. Though not of political policy, nor of the outgrowth of expressed sentiment or doctrine, the spirit of imperialism swayed the masses at the inaugural ceremonies. The inaugural pageant surpassed anything of the kind in the West; it was a public demonstration befitting the coronation of an emperor. In the presence of soldiers from all parts of the united nation, and from Porto Rico and the Philippine Islands, a great empire was represented. There was all the grandeur of the military power, as well as evidences of the unparalleled influence of the American President. The American nation entered upon a new career through the overwhelming defeat of Spain. Under the present order of things, it is reaching the zenith of glory and power. It has met new problems, and characteristically disposed of some of them. The existence of anti-imperialistic organizations in America is not for naught; the spirit and the force of imperialism are operative. The center of the nation is in the President; the people look to the personality for help, rather than to Congress; they have demanded a man of strength, and they feel that he sits on the throne of American power, their friend and champion. They like the man who says he will defend the rights of all without fear or favor; who says, "We wish peace, because we think it is right, *not* because we are afraid." They trust him at the helm of the ship of state. It is noteworthy that since we began this editorial we have received the March 4 number of *Labor*, containing a dispatch from Washington sent just before the inauguration. The dispatch is headed, "The Coronation at Washington," and is

illustrated by the crowned head of "IMPERATOR THEODORUS I." Though the dispatch was written from the cynical point of view and in derision, it is not without significance: "With pomp and splendor and accompanied by the rattle of arms and the tramp of soldiers, Emperor Roosevelt will be crowned at Washington amid the adulation and homage of his subjects. The spectacle will be gorgeous in the extreme, almost awe-inspiring. No more convincing evidence of the expanding glory and military prowess of the Roosevelt dynasty could be afforded than ceremonies and parade on March 4. Emperor Theodore's own Rough Riders will be the guard of honor. Following these will come Negro soldiery, cowboys, guns, Filipinos, artillery, more soldiers and dime-novel heroes, all decked in the panoply of war, mute evidence of our splendid conquests. * * The ambassadors of other monarchs that have been invited to participate in the functions will be enabled to take home new ideas with which their rulers can dazzle the people. Preparations are complete for a coronation that will eclipse the pageants of the Cæsars when at the height of their glory shortly before the fall of the Roman empire. Long live the King, Theodore I., Emperor of America, Porto Rico, Hawaii, Philippine Islands; Protector of Cuba and San Domingo!"

The question of genuine reform is one of morals, religious conviction and application, and science, as well as of economics. The modern church and modern socialism represent two extremes of futile attempts to redeem humanity from the curse. The church endeavors to change the heart of man through some mysterious regeneration, but makes no provision for the expression of righteousness in the external world. Modern socialism would merely change human environment by enacting a few laws on government ownership and control of public utilities and industries, without regard to the state or condition of the general heart of man. The question, "Will human nature be changed?" by socialism, was recently discussed by the editor of the *Appeal to Reason*, the principal organ of the socialist party. It may be well for those of the socialists who still cling to a religious conception of reform, to consider the position taken by the advocate of socialism, to see what kind of an agnostic, non-religious, and antichristian system socialism may be on the subject of genuine reform; for the editor certainly has nothing to offer in the line of hope of actual change in the nature and heart of man. He says in part: "I do not see that human nature will be changed by socialism, or any other ism. The attributes that have been implanted in us by the First Great Cause, are not to be expurgated. Of themselves these attributes are not bad. * * In other words, the conditions that exist are the only possible conditions that can exist under the present social relations. Under good conditions men will be good; under bad or adverse conditions, men will be bad or hurtful to each other." The founders of the American republic built upon the same theory. They sought to

create such a government as would forever preclude the possibility of oppression of the people. They started the machinery running, hoping that all men would be honest and good under the new government—for, with such a measure of freedom granted and offered by the new government, who would desire to be otherwise than good? With freedom granted, and the instruments of oppression barred from our borders, what incentive could there be to stir up difficulty? The American people started out to be happy—under a delusion. The persistent forms of oppression that now exist in America are not mere independent conditions of environment; the social and economic chaos spring from a corresponding chaos and corruption in the heart and soul of man; and before the stream of human activity can be cleansed, there must be a cleansing of the source.

The eminent Italian astronomer, Schiaparelli, has recently published the results of his study of the astronomy of the Old Testament, and his review is said to be of exceptional interest. His review is not made with the view of antagonizing the Hebrew conceptions of astronomy, nor with the view to harmonizing them with the conclusions of modern science—indeed, no one now with any claim to eminence or authority, undertakes to hold that there is even the remotest resemblance between them. The crumbs of comfort that religious journals are seeming to derive from the publication of the savant's review, is that in many respects the Hebrew cosmogony is admitted by him to be superior to the astronomy of the educated Greeks and Romans, and even superior to that of the gifted East Indians. "Here, too," it is said, "are seen the evidences of Providential guidance and education of Israel by Jehovah." In view of the conclusions of modern times, one must be led to the belief that the Almighty is now either teaching a different system of cosmogony, or he is having nothing to do with the astronomy of the modern savants. It should not require much of a study of the Old Testament to lead to the conclusion that it does not agree with the Copernican system. The tendency of the times is to reject as erroneous and untrue all Scripture references to the physical cosmos. If the Bible cosmogony is in no way true, how can the application of the natural symbols of the sun, moon, stars, earth, firmament, etc., to the character and functions of the Almighty and the spiritual spheres, be true? If the Almighty who inspired the Bible had no adequate conception of the astronomy of the natural world, how could he have any adequate conception of the relations and laws of the spiritual stars in the various heavens of human life? We most unhesitatingly affirm and most emphatically declare and demonstrate, that the cosmogony of the Old Testament is the Cellular Cosmogony. The written expression of the Almighty himself must agree with the great expression of the divine mind in the physical universe. The Book of Inspiration and the Book of Nature are in perfect harmony in their revelation of the character of Deity.

The Central Christian church of Peoria, Illinois, has issued a call for a paragon in cloth; it fixes the standard for ministerial requirements and attainments. The standard

may be regarded as something new in ecclesiastical circles. To what extent it may become a fad may now be a subject of conjecture only. Perhaps the higher the standard, the more numerous will be the applicants, for the professional religious sharps have very high opinions of themselves. According to the new standard, the candidate must possess the following qualifications: "He must be a young man, not over thirty-five years of age. He must be a married man. He must be an evangelist. He must be a lodge man. He must be a man who will lead the flock, and who will take upon himself the burdens of a pastor. He must be a mixer. He must be a crank." If the standard should become universal, what new and special lines of activity in ecclesiastical circles might be developed! To save time and trouble, the preacher could be fitted to meet all these requirements before leaving the seminary—where he could be married in the most approved style, and learn the trade of the evangelist. Real lodges could be instituted in the seminary proper, where goats stand ever ready to give initiates their first ride; and he could be made the bell-wether for the lambs that brouse on the Sunday side of life. What use the church could have for a "mixer" may be a subject of hypothetical explanation. The trustees may be anxious to enjoy the finest possible cocktails; and like enough a preacher might be a good mixer of spirits, both visible and invisible. To what extent such a paragon in cloth may succeed in taming the precocious Sunday school boy may become apparent in the future. Perhaps a good many applicants will fail to get the unique position—in that church; but there are others.

"The Butcheries of Peace" is the title of an article by a contributor in the first issue of *Watson's Magazine*, in the course of which it is shown that the American railroads and trolley lines destroyed in the year 1904, nearly as many lives as were lost in three of the greatest battles of the American civil war; and it is said that doubtless factories destroyed more lives in the same time than the railroads, but the figures were not obtainable. It is the conclusion of the writer of the article that "railroad, factory, and mining accidents are, for the most part needless, and due almost entirely to the brutal indifference of capital to the lives of the workers; and that by far the greater part of suicides of which we read and hear, are of beings who have been sent to death through economic troubles." We would suggest that there are annually numerous deaths in America due to forms of ignorance protected by legislation. We refer to veritable "butcheries of peace" by surgeons, and deaths through the administration of poison by reputable physicians. So much for modern science as a factor of human progress and a practical benefit to the people!

Professor Wm. C. Morgan contributes an article in the March number of *Harper's*, entitled, "The Latter-day Alchemy." Not only do the facts demonstrate that modern chemistry is overthrown through the discoveries of the wonders of radio-activity, but the productions of the foremost writers on modern scientific subjects indicate the now almost universal rejection of the fallacy of the indestructibility of the atom. The truth of Alchemy and the fallacy of chemistry were subjects of discovery by KORESH thirty-five years ago.

The Open Court of Inquiry.

THE EDITOR.

Questions Pertaining to Astrology.

"Referring to astrology, what guaranty have you of the correctness of the stellar divisions as at present employed in astrological computations? Who is responsible for the division of the Zodiac into constellations? And who first explained or foretold the probable results of the planetary configurations when applied or considered in connection with human affairs? The planets Uranus and Neptune were unknown up to scarce a century ago, and did not enter into the considerations of the ancients at all. Who has proven just what these two comparatively recently discovered planets signify in connection with the human world? The same questions will apply to other stellar bodies as well. If it is really possible to foretell events in the world of humanity through the medium of the stellar lights, it must obtain through one who has a true knowledge of the correct divisions of the stellar realms and their relations to humanity. The division of the Zodiac is, it seems, accepted as it stands in the Copernican theory, by the Koreshan teacher of astrology. But if the sun is subject to such changes in its course as you claim, would not that cause such changes in the stellar configurations as to completely upset present calculations? If so, can the present astrological system be depended on for true deductions?"

Koreshan Universology is in itself original and integral, and stands upon the basis of its own demonstrations and the authority of facts, principles, and laws. Koreshanity includes and teaches the science of Alchemy; but because it does, it does not follow that it borrows from the alchemy of medieval times, which was but a remnant and perversion of the ancient system of truth. What medieval alchemy is to the Alchemy of the Koreshan System, astrology as handed down through the centuries, is to Koreshan Astrobiology. So that Koreshanity has its own point of view, its own knowledge of the facts of physical and astrological relations; and what it as a system puts forth are the scientific conclusions from the basis of a careful analysis of the facts observed and observable, as well as the records and traditions which have come down to us.

Nearly all of astrology as known today is derived from the writings of Ptolemy, the Egyptian astronomer. His voluminous work is still extant. On the subjects of both astronomy and astrology, he doubtless collected all the then available information from

the civilized nations; and the history and traditions of the two subjects reached far back into the past. Astrology is so old and the divisions of the heavens so ancient as to go beyond the memory of history.

The divisions of the Zodiac were not made by any one in modern times; neither were the divisions ever made arbitrarily. From sources independent of Ptolemy, it is known that the ancient Chaldeans, Assyrians, Egyptians, and other nations of the Noatic civilization, recognized corresponding divisions of the Zodiac. It is unquestionable that the ancient Hebrews understood not only the divisions of the Zodiac, but of the entire heavens. Several constellations are referred to in the Bible, even the Zodiacal belt, with its twelve constellations, as demonstrated in the use of the word Maz-zaroth. The singular astrological significance of the blessings of Jacob upon his twelve sons may be seen through a comprehension of the meaning of the names of the sons and the names of the Zodiacal constellations.

Ptolemy's legacy to the world included a comprehensive star-map, showing the constellations and over 1,000 stars. On his map appeared forty-eight constellations, which are known to have been used by astronomers since the days of Hipparchus. A number of the larger constellations north and south of the Zodiac have been divided by more modern astronomers, but the history of the development of the constellations as now appearing on the authorized star-maps, as well as their naming and names, are subjects of definite record. So that so far as the present divisions of the heavens are concerned, the facts are as well authenticated as general history of the world for several thousand years.

The Copernican system has never had anything to do with astrology. It has never contained enough truth to lead it to the consideration of the relations of man and cosmos. Practical astronomy and practical astrology existed thousands of years before Copernicus founded his fallacy. But dis-

coveries in practical astronomy in modern times has led to some changes in astrology. The Koreshan System has not been involved in these changes; it has come to the world with its final revelation and revolution in human thought. Modern astrologers have attached a significance to each of the planets Uranus and Neptune since their discovery. They have depended for the most part upon observation; so that the meaning of the positions of the two planets may be said to be in the main empirical.

But the astrologers had nothing to do with the *naming* of the two planets. The naming of things is not arbitrary, any more than the development of the words of a language. With the naming of the planets came the choosing of the symbols to represent them. The naming of a thing is but the *expression* of the state, condition, or principle of its mental and vital correspondent or correlate. Thus at once, in the names of the planets Uranus and Neptune, we have at least a clue to their significance. But the Koreshan System arrives at its conclusion concerning their significance from the basis of a knowledge of their functions in the cosmos.

It is obvious that modern astrology falls far short of being a complete system, and even far short of being wholly true; and its manifest failures are due to the fact that its modern votaries do not understand the science of the relations of man and cosmos. True predictive science must be founded upon absolute knowledge of the entire universe, with all its relations, principles, and laws. Even the ancients, so far as embraced in history, did not comprehend the complete science of the universe—and therefore, their astrology was incomplete; but it was suited to the genius of their age, and answered the purpose for which it was designed.

As the cycles pass, marked changes occur in the physical heavens, and consequently the basis of astrology undergoes changes. The constellations present different aspects in different cycles; and so do the constellations of humanity. The progress of the co-

ordinate universes of humanity and the physical cosmos is on synchronous lines—and this is the basis of predictive science, the key to scientific prophecy. The heavens would be of little use in indicating human progress from cycle to cycle, if they themselves did not undergo and manifest changes and movements corresponding to those which take place in the human world.

These changes may be gradual or sudden according to the period of history. With the coming radical changes and revolution in humanity must come corresponding changes in the relations of the sun, moon, planets, and stars. With the perfection of the world of man will come the perfection of the physical cosmos. In every cycle, the first Man to explain the significance of planetary aspects and solar and lunar relations, is the Almighty himself, who comprehends his own works.

HEALTHFULNESS OF FLORIDA.

The People of Estero Are Delighted with the Seasons of the Tropics.

Florida is becoming famous for its wholesome effects upon all classes of the afflicted. It is a common thing for physicians in all parts of the country to advise their patients to "spend the winter in Florida." The atmosphere of Florida is noted for its purity; inland, there is the healthful odor of the pines, as well as the magnetic ozone of the sandy soil; and on the coasts, there is the stimulating salt-air fresh from the bosom of the deep.

The climate of Southern Florida is unexcelled; its skies rival those of southern Spain and France, and Italy, and even those of California. Between the southern seas lies the great Peninsula, and its breezes are health-laden and invigorating. Extremes of temperature are unknown here. Frosts are rare in Lee County; while in summer it is seldom that the thermometer indicates more than 90 degrees in the shade. Hundreds of people from the north afflicted with catarrh, hay fever, tuberculosis, and other common maladies, find relief and sometimes permanent cure by visiting Southern Florida during the cold season in the north.

The people of the new Town of Estero are delighted with Southern Florida's tropical climate. They have come from various portions of the American nation, and some of them from European countries, and a number have lived in California. Change of scenery from north to south has a wholesome effect upon the

nervous system. There are here so many things to interest students of Nature. The very wildness of this part of Lee County is picturesque and attractive, in contrast with the smoke and dirt and noise of northern cities. Here at Estero are about 200 people who daily have reason to be glad that they have chosen Southern Florida as their home.

There can be no doubt that the selection of western Lee County as the site of the future City of Estero manifests wisdom and rare foresight. Here is indeed a most delightful place for a large aggregation of people, where all the attractions of the South may be heightened by the application of time and energy in extensive improvements. The various pests of the present are a transient and local question. Estero may be entirely rid of mosquitoes through the improvement of a few thousand acres of surrounding territory. So little bother are the mosquitoes here now, except two or three weeks in June or July of each year, that they are scarcely noticed or thought of. So far as spreading malaria and contagious diseases is concerned, the people of Estero may laugh at the claims of the medical fraternity concerning the disease-breeding functions of the mosquito!

The winters here are of no consequence so far as cold is concerned. The major portion of winter in Southern Florida constitutes the most delightful season of the year. Summers are not extremely warm. Indeed, with one fourth of the amount expended in the north by a given number of people for fuel and protection from cold, every hour of Florida's summer could be made more delightful and refreshing to the same number of persons.

The Koreshans of Estero are permanent residents of Lee County. It is true that not many of them are native to the South; but it is certainly due to Florida's excellent features and advantages, both in line of healthfulness and outlook for the development of a city along Estero Bay and Gulf of Mexico, that they are here.

The healthfulness of Lee County in general, and of Estero and vicinity in particular, is evident. The people here constitute a standing refutation of the idea that the atmosphere of Southern Florida is full of malaria. The writer of this article has been in Southern Florida over fifteen months in constant and uniform health. Fever is only an occasional exception to the general rule of excellent health at Estero. Northern people become acclimated without serious difficulty.

The visitor in Southern Florida finds himself interested in nearly everything he sees here—in Florida's fruits and flowers; in the tropical foliage and landscape, and in the picturesque waters of the sea; and he returns home with pleasant memories after a restful vacation. We who remain in Florida take interest in all home attractions; and we believe that appreciation of the comforts and delights and advantages of tropical Florida will increase in proportion to our desire to make Florida contribute much to the progress and happiness of the world at large.—VERITAS, in Ft. Myers (Fla.) Press.

THE CAMPAIGN OF 1905.

Extracts From Letters of Friends who are Nobly Responding to Our Call.

"Glad to do What Little I can."

"I am very glad to see the Call in our grand paper, for recruits to spread the great truths of Koreshanity. I am sure I will be very glad to do what little I can—or as much as I can. The soil here seems to be very barren. * * There may be many here who may rejoice at the glad tidings as I did at the very first glimpse of the truth—the blessed cup of cold water to the parched traveler in the

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

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List of ——— *

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star**Library Series.**

BOOK I.—**The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.** By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—**The Logos or Word-Book.** By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—**Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.**

5 cts. each.—**Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.**

The Tract Series:

2 cts. each.—**The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanitschen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.**

The Leaflet Series:

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The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

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Estero, Lee Co., Fla.**

desert. I do not know why, but I never doubted for one moment after reading an account of the experiments on Lake Michigan, published in the *Chicago Tribune*; and I never rested until I got a copy of THE SWORD. That was a number of years ago, and I have been taking it ever since. * * will you please tell me what is best to do and how to go about it?—
SARAH C. PHELPS, Illinois.

"I am Willing to Try."

"I see so many responses to the Call for workers that I am inclined to do what I can to help the cause of Koreshanity in any way possible—although it is with many misgivings as to results obtainable here, for there seem to be so many who are prejudiced or unwilling to investigate. However, I have a few in mind who might be persuaded to read THE SWORD. At least I am willing to try. I am the only Koreshan in this place, and it seems rather lonely. I should be glad if I could only do some little good. I have read with much interest the growth and prosperity of Estero and the Koreshans. May God hasten the time when they will all be gathered in. Please send me instructions, and I will try what can be done."—
MRS. LILY WOOD, Nebraska.

"Have at Last Found Four Interested."

"In the January 3 number of THE FLAMING SWORD I noted the proposed Campaign. I have long striven in a quiet way to get people interested, and now I have at least found four interested, and one of them surprised me by handing me a dollar for subscription for THE FLAMING SWORD, which you will please find enclosed. I am greatly encouraged that I will find more subscribers. So please send me your instructions; also one hundred assorted SWORDS—back numbers, and I shall endeavor to distribute them to those who I think may take interest."—MRS. EMMA PRALL, Iowa.

"I am Ready and Willing."

"I am ready and willing; will assist in the Campaign of 1905.—STEPHEN CHISLETT, New York.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

Since the revival of activity in the vicinity of Mukden, the Japanese have met with marked success in their movements against the Russians. The effort of Kouropatkin has been to prevent the Japanese from crossing the Shakhe river in their advance toward Mukden; but engagements during the past week have broken down resistance to advance, and the Japanese have

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which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the *Cosmopolitan* is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

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crossed the river and taken important points in the Russian positions. Failure to hold the Shakhe river bridge seems to indicate continued failure on the part of the Russian army.

Maxime Gorky was released on bail from St. Petersburg prison last week, but was immediately re-arrested under order of Trepoff, and is exiled. He requested that Riga be designated as his place of exile, and his family go with him. He is not to return to St. Petersburg, under the severest penalty. Considerable indignation is expressed at the banishment of the popular author and champion of the people.

The strike at Moscow is resumed on a large scale; dark clouds again hang over storm-tossed Russia; 50,000 men go out at Moscow, and they have demanded release of imprisoned workmen and freedom from arrest; they also demand freedom of speech, and the abolition of censorship.

The committee of ministers at St. Petersburg have decided to grant religious freedom to the people of Russia.

The great event of the past week was the inauguration of President Roosevelt, at Washington. Hundreds of thousands of people visited the Capital; and unusual preparations were made for the inauguration ball in the Pension building, which was attended by at least 12,000 people.

Special permission to eat meat on St. Patrick's day, which will this year fall on Friday, has been granted by the Catholic church to a New York society, which will banquet President Roosevelt.

Estimated loss of the great dock fire at New Orleans is \$3,000,000 to \$5,000,000. The Illinois Central will rebuild the burned docks and terminals in New Orleans on a larger scale.

The Senate in the last week of its deliberations, refused to concur in the President's policy for increasing the navy—granting authority to build only two new battleships.

Mrs. Leland Stanford dies at Hanolulu from the effects of poison, administered in some mysterious manner.

It is reported that Andrew Carnegie will give \$20,000,000 for a university at Pittsburg.

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A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

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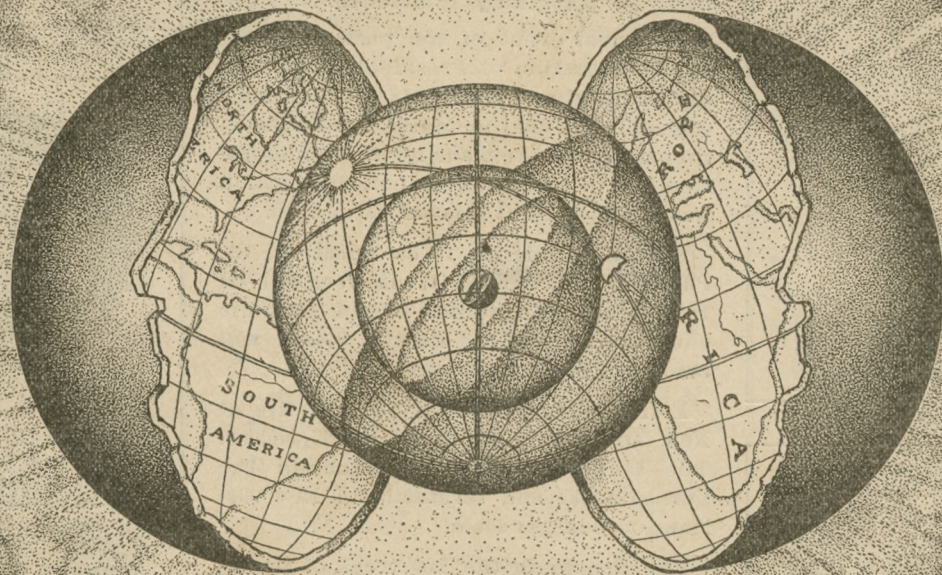
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ESTERO, FLA., MARCH 14, 1905.

NUMBER 40.



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